

# The Alpha.

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Human Rights before all Laws and Constitutions.—Gerrit Smith.  
The Divine Right of Every Child to be Well Born.

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## "LETTERS TO MEN"—LOVE AND MARRIAGE.

BY ELIZABETH KINGSBURY

In my last letter I referred to the accusation, brought by the opponents of continence against those who believe in the necessity and virtue of chastity, that they are forbidders of love. Now this accusation deserves consideration, because a more serious, a more damning one could not be made. It appears to me that this charged has arisen from the confusion of mind before noticed, which confounds love with lust. Not opinion however, but fact, must give the refutation.

Love is the highest and most important factor of human progress. It bends over the cradle of infancy, it soothes the sorrows of youth, it shares the anxieties of manhood and smooths the pillow of age. Without love life would be a barren desert that few would have strength or courage to traverse. To forbid it, is to war with the spirit of the Divine. To lessen its sum total upon earth is to become the sower of tares in the field of corn.

Now the contention here made is not that love is not forbidden, but that it is not the advocates of strictest chastity who forbid it.

For example, a man and woman are thrown together and an attachment springs up between them; no sooner is this discovered than society, personified by relatives, friends and scandal-mongers, steps in, and by remonstrance, insinuation and gossip, nips the affection in the bud.

But does this come about because the reign of chastity is inaugurated? Does this take place to the impoverishment of two lives, because the experience of mankind has proved that men honor and respect women too highly to attempt to do them wrong, and because women are above temptation? Is society up in arms for fear of the effects of love or of lust?

Would universal chastity lead men to fear the consequences of companionship and friendship between the sexes? And if not how can the charge be made with any show of fairness that the advocates of chastity forbid love? What our opponents really mean, but what they are ashamed to say is that the advocates of continence oppose promiscuous sexual intercourse, and the existing license. But it is not only the advocates of continence who oppose, but nature herself, who writes her condemnation of such practices by the infliction of sterility on the offending woman, and by the scourge of innumerable diseases on both sexes, neither does she spare future genera-

tions. Dr. I. L. Nichols in his "Human Physiology" says: "Mr. Berkley Hill has stated in a letter to the *Times* (Feb. 22, 1869) that in English towns 69 per cent. of children who die under one year old, and 25 per cent of those who die under five years old, are the victims of syphilis. That one half the out patients of St. Bartholomew's Hospital, 3,000 a year are so affected; and that in 1864 of 68,000 patients admitted to the hospitals of London, 20,600 were affected with diseases which had their origin in syphilis; that 56,000 of the poor classes of London were every year the victims of contagious diseases."

Such facts plead more eloquently for continence than any words which the most ardent friend of purity can say.

And what is love that the friends of morality should desire to lessen its sway?

Men and women would give a very different definition of the scope and influence, as well as of the essential nature of this passion. In American literature of recent date an example of this occurs, that will serve to illustrate my meaning.

Mrs. Burnett in "Through one Administration" gives a striking picture of a woman's views of the holy flame. Her hero and heroine meet, and the seeds of love are sown in the hearts of the man and the inexperienced girl, without the latter being aware of the nature of her own feelings. A year or two passes and the woman gives her hand in marriage to a clever, handsome lover who persuades her that he cannot live without her. Children are born, to whom she devotes herself with all the warmth of maternal tenderness, tenderness that is increased by the discovery that their father cannot command, is not worthy to command the wealth of her affections.

At this crisis the hero of the story returns from a campaign in which he has greatly distinguished himself, and is thrown constantly into the society of the woman he ardently loves and who, as he soon discovers, is mated to a selfish worldling, incapable of arousing or returning the deepest feelings of the heart.

Now comes the development of a pure woman's idea of love.

The stern and high-minded campaigner is in no doubt concerning the nature of his feelings towards the wife of the fascinating superficial man of the world, but he has no suspicion that he is regarded in any other light than that of the calmest friendship by the woman he adores.

The authoress has made her hero act as a woman



would have acted in like circumstances. She has made him sacrifice his first impulse to fly from the dear but torturing presence for the noble and unselfish desire to watch over and protect her he loves better than life, better than peace, but not better than honor. For observe, it never occurs to this modern knight to degrade a holy love, born without his consent, growing without his aid, by raving about a "guilty passion." He simply accepts his love, as he accepts his own existence, as a fact for which he is no way responsible and takes it as he takes his life as the gift of the Great Giver, to be used and accounted for.

Being love, and not lust, coming from God and not the Devil his passion brings forth fruit after its kind, with all gentleness and affection.

This is woman's notion of the regenerating power.

Now let us turn to man's idea as set forth by Mr. Howells in "A Modern Instance."

There, too, we find a high-minded, law-abiding man in love with a married woman. But while Mrs. Burnett, as becomes a faithful exponent of the feminine ideal of love, makes the passion always subservient to the man Mr. Howells shows us the man controlled by the passion.

In both novels the ordinances of society are strictly regarded, the requirements of law and order are in both cases conscientiously obeyed. The rights of the family are respected and social duty acknowledged. But while the authoress makes love work for righteousness, letting it inspire to deeds of benevolence, to stern devotion to duty, to honest work, the author paints it driving its victim away from the daily task, overwhelming him with a sense of despair, steeping his soul in the pollution that comes with the consciousness of guilt, making the strong man a weak, tempest-tossed passion-driven slave.

The two notions of love, being unfortunately contemporaneous, we are constantly coming across theories of right action that are diametrically opposed to each other, and until we overcome this difficulty we must often find ourselves, in our arguments and appeals, simply beating the air, because our adversaries have in their minds a different idea of the effect of the passion to that which presents itself to us, and to which we suit our arguments.

Taken as a general rule women and girls will mean by love a purifying, strengthening sentiment, while I fear that it is no libel on man to say that the powerful four letters conveys to the majority a feeling closely allied with mere animal desire, and therefore with that which must be feared, controlled and discountenanced. I rejoice to know that there are men, who, thanks to a happy combination of circumstance and a pure life, have risen above most of their sex and feel that love and lust are as opposite as the poles and mutually antagonistic.

Also there are women, though they are few and of low mental development, whose passions are abnormally strong who do confound love with the gratification of sexual desire, but such instances are very rare in one sex while in the other they are very common.

I think the greatest opponents of the claims of women

must admit that in the matter of chastity the training of ages has brought forth good fruit, and must be willing to allow that, while the sexual passion is as strong in woman as in man when allowed like license and treated with equal unrestraint, control is more universally practiced by the weaker sex than by their stronger brothers.

And in proportion as lust is checked love reigns.

Find a loving nature and be sure you have found one free from the stain of passionate desire. The higher, greater emotion has absorbed and purified that which belongs to a lower phase of existence. And the converse holds good. A passionate nature is generally allied with a cold, unloving disposition.

G. P. Lathrop well describes the ennobling nature of love, which burns up all meaner desires, in his novel of "Newport" when he makes Oliphant say: "Love, like religion, appears to me to be a result of faith. Our belief in the good and noble traits of humanity is apt to be disappointed in most cases, and by the flaws and meannesses we discover in ourselves, too. But when a man falls in love, he concentrates his general belief in the fine qualities of mankind on one person; he has faith that she is mainly composed of those qualities and that faith—as we see often enough—will carry him through life cheerfully, in face of the most glaring contradictions."

"According to your notion, I suppose the giving of devotion with absolutely nothing in exchange would be the perfect phase of love."

"I should call it the highest. What is heroism but a generalized, intense love of others, who, perhaps, don't know that we exist? Men lay down their lives for total strangers whom they see in peril."

"But that's a case of honor, or duty or enthusiasm. There's no passion in it; is there?"

"It strikes me there's passion of the finest kind in such deeds. If they're not prompted by a sublimated unselfish power of love, I can see no motive in them at all."

"I shouldn't wonder if you had hit the truth. Of course love must be an idea, as well as a passion; and probably most of us don't come within a thousand miles of comprehending the whole idea."

Now such expositions of love are useful in the highest degree, for few, if any, can say, in the present stage of human evolution, that they are in no danger of being tricked by heated blood and ardent imagination into mistaking the benign Goddess for the raging Fury.

Disappointment with the married state has come to be the rule in modern life, satisfaction the exception, and this is so well recognized that matrimony has become thoroughly unpopular among thoughtful men and women.

This state of things is much to be lamented for it leaves, of necessity, the founding of families to the thoughtless, and therefore to those whose descendants are least desirable as ancestors for coming generations. I believe a large part of this dread of marriage has its origin in ignorance of the true nature of love. The mental habit of confounding it with sexual passion results in the mating of those who are mentally and



morally unsuited to each other. Unhappiness ensues and marriage bears the blame that rightly belongs to ignorance.

Again the confounding of love with lust has lent to jealousy a mask wherewith to hide her hideous features, and has enabled this mean passion to wear the cloak of respectability in the eyes of the careless multitude.

This muddle-headedness has caused too, the isolation of married people from the joys of friendship which isolation brings to ordinary mortals, contraction of mind and heart, to more gifted beings, who struggle to break through the injurious limitation, rebellion, heartburn, misinterpretation and social scandal.

It is a great gain for those entering upon life to have clearly defined notions of the scope and power of the affection and the duties and responsibilities imposed by marriage.

It is to be hoped that the time may not be far distant when the importance of these matters may receive universal recognition among civilized people, and instruction on these points given in the school of all nations.

Until this is done, and young people are no longer left to pick up their knowledge as they go along the thorny path of life, we must expect that disaster and misery will dog our footsteps and punish our stupidity.

I think we may assert that quite half the unhappiness that comes from the sexual attraction is caused by the confusion of thought on the scope of the affections and the duties of marriage. And all the wild theories of "free love" 'rights of divorce' etc., etc., spring from the same source.

Social necessities, sentiment, and sentimentality are massed together, in the minds of the majority till we seem in some danger of losing sight of the fundamental reasons upon which the life long union of the sexes in matrimony is based. From this cause arises the strange, I had almost said crude, opinions put forth from time to time by eminent writers on the desirability of various arrangements which would result in more or less promiscuous intercourse of the sexes.

Facility of divorce is the commonest and just now the most dangerous of these schemes, but the apologists of prostitution and concubinage (and truly their name is legion) have a leaning, which may be unconscious, for promiscuousness of sexual intercourse thinly disguised.

It rarely happens that the generation which inaugurates a change in social, or other, systems carries out its new theories to their logical conclusion, or even foresees that they ever will so be carried out to the end of time. I think we may affirm that the Romans would have found means to crush out of existence the advocates of Christianity could they have foretold, could they have had the faintest conception, that the doctrines of the Nazarenes would cause the extirpation of slavery and the declaration of the rights of man (and woman).

Had Luther perceived that the rejection of the authority of the Head of the Church would result in the rejection of the authority of the hierarchy of priests, of the rejection of the authority of the heads of states, of heads of families, and all authority whatsoever save

and except the authority of reason we may be sure he would have wanted the courage to enter upon the reformation.

So to-day the advocates of free and easy divorce do not see that the logical outcome of their own teaching is a succession of conjugal partners. But their descendants will say, when they become familiarized with the idea of divorce, if it is not objectionable to repudiate one consort it cannot be wrong to repudiate a second, third, or fourth, morality is not a question of arithmetic. The reasoning is just and will certainly be followed if we allow ourselves to lose sight of the fact that the only ground solid enough to uphold the institution of marriage is the public good.

The welfare of offspring, the rights of coming generations, sanction matrimony. No other reason whatever can be produced that will make it worth while for society to force its members to encounter the risks which marriage entails.

Now the rights of coming generations are infringed by all the schemes that have at present been brought forward for lessening the pressure of the yoke of matrimony. And this is their sufficient condemnation. Divorce were it sanctioned freely and fully by society would become as common as marriage, or to speak from experience rather than conjectural probabilities, as common as it was in Rome when that great empire was hastening to decay, and two or three generations would see incestuous connections, formed between children of divorced parents.

Indeed how could it be otherwise when the lines of consanguinity would no longer be easy to trace, and when society being itself disorganized would lack both the power and the will to enforce regulations that at present no one thinks of disregarding.

The Churches give three reasons for the establishment of the institution of matrimony: 1st. "It was ordained" (to use the formula of the English Church) for the procreation of children, to be brought up in the fear and nurture of the Lord." And this first reason is its sanction and justification, its only sufficient reason in the minds of thoughtful, farseeing people to this day. No other is great enough to admit of our losing sight of all the evils, all the miseries that are entailed upon individuals, by marriage.

Only the welfare of coming generations brings a plea powerful enough to compel men (and by men here I especially mean the feminine half of the human family) to accept the burden and bear the yoke imposed by this holy ordinance.

For holy certainly is the love powerful enough to induce man to forego his present personal comfort for the good of those for whose existence he is to a certain extent responsible.

The second reason assigned by the Church flavors too much of the license that reigned unchecked both at the dawn of Christianity, and in lesser degree, at the era of the Reformation, to be palatable to modern taste.

The third reason undoubtedly holds good up to the present time theoretically and would hold good practically had not the arbitrary and short-sighted selfishness of a certain portion of humanity, which it would not



be polite to name in these letters, rendered the fulfilment of the desired conditions impossible. For when the ordinance of marriage was established "for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity" it was supposed that the copartners were equal mentally, morally, and socially and no sarcasm was intended, as we should now be inclined to imagine, when an institution is spoken of as ordained for the "comfort" of the slave who renounced all rights civil, legal, social and moral, even to the right to her own person.

But though this third reason has long since ceased to exist practically, there is no cause why it should not once more come into being, if men would bestir themselves to wipe out the stain that now rests on their honor, manliness and justice. For when men erase from their statute books the laws that class women with minors, criminals and idiots, and allow their wives the full exercise of the rights inherent in human beings, whatever their sex or color, they may find that marriage was indeed "ordained for mutual comfort."

At present we must keep our eyes fixed sternly and steadily on the first, and only existing reason for matrimony, viz. the procreation of children, and judge by this test of the advisability of any given connection.

We shall often find ourselves called upon to criticise tried and untried schemes for the regulation of the intercourse of the sexes and the one infallible guide will be the welfare of offspring.

Divorce tried by this test might be a lesser evil than homes made wretched by uncongeniality or vice if we could devise means of rendering it of rare occurrence.

To judicial separation there is on this ground no objection.

Concubinage and divorce socially recognized, so as to become a common occurrence, are practically the same thing as far as race interests are concerned.

Anything approaching promiscuous intercourse would bring with it its own cure and punishment through the sterility of the majority of the women and infant mortality dogging the footsteps of the fruitful minority.

Men must look all these things fairly in the face, for each year seems to bring us nearer and nearer to practical though unacknowledged polygamy, for what else is monogamy founded on, and existing by the grace of prostitution. And of this the lawmakers may rest assured, where polygamy is connived at polyandry will exist, as at least one European capital proves to-day.

A young man of good parentage, fair social and educational opportunities, isolated himself from his family, went to Wyoming, and there entered extensively and intelligently into the business of raising fine blooded horses. He married a squaw from a tribe of low caste, and when found by his friends had nine half-breed children as the fruit of his intelligent (?) labor in raising human beings to bless or curse the world, to add to the sum of intelligence and virtue or ignorance and vice. William Penn once said: "Men are now more careful of the breed of their horses and dogs than of their children."

## SOCIAL PURITY.

Blessed are the pure in heart, for they shall see God.—Jesus.  
Keep thyself pure.—St. Paul.

By social purity we mean purity in all things pertaining to the relation of the sexes, in thought, in word, and in action. And this must, in the nature of the case include personal purity.

For wise and beneficent reasons it has been ordained that one man and one woman should live together as husband and wife, and that sexual intercourse should be between them only.

It is rightly held that the woman is bound by the compact; but loose morals and custom would indicate that the man may prove unfaithful as often as he may choose.

The advocates of social purity maintain that the man is as truly bound to faithfulness as the woman: that the law of purity is as necessary for him as for her.

The present code of morals, almost universally prevailing, make curses, ostracism, and perpetual degradation the portion of the woman who, from ignorance, or by the duplicity of a slimy libertine, falls into sin; and bars every avenue of a return to a correct life against her.

The man (?) who caused her fall may be welcomed into the best society, and be rewarded by receiving in marriage another innocent girl, who no doubt will have to suffer a thousand cruel indignities from the base wretch; but she will not have the social ostracism, nor curses of society to bear, because he degrades her under the sanction of a marriage ceremony.

The advocates of social purity desire the same standard for both, and that woman shall have the same privilege to return to the path of virtue that man has.

The advanced and correct view is that the sexual act cannot be indulged in except for the sake of offspring.

The Savior taught that sin is in the heart; and the best physiologists concur in stating that impure thoughts have as deleterious effect on the soul, mind, and body, as an impure action. It is therefore plain that strict purity of thought is essential to social purity.

All impure words, gestures, insinuations, and hints, must be banished from conversation. Plain, honest, sincere and reverent talk on these and kindred subjects can be engaged in profitably, at proper times, and will be promotive of social purity.

To treat all other people's sisters and daughters as one would have his own sisters and daughters treated will do much to solve the problem of social purity. Then to treat one's wife as he would have his sister treated by her husband would be another long stride of advancement.

The true remedy must reach the root of the evil. The only thing that can do this effectively is Christian teaching, in pure homes, where love instead of lust rules. Where innocent prattlers, born of a loving and chaste union, hallowed by prayer, blessed by the observance of hygienic law, are taught by mother's lips, their first lessons pertaining to the importance and sacredness of the organs of reproduction. Such homes will have the approving and blessing of God.



This question of social purity is beginning to occupy its proper place in the minds of the wise and thoughtful. It has been considered a "delicate" question and has been frowned down in pulpit and press until silence has, in most cases, amounted to criminal neglect of the welfare of humanity.

One reason for such silence is a false modesty that would rather let people be destroyed than run the risk of giving offense in warning them of their danger.

Much of the evil in the world is the result of ignorance, prejudice, and wrong teaching. It is no sin in regard to evils which the advocates of social purity would prevent.

Most public teachers, philosophers, statesmen, etc., have erroneously looked upon loose morals and vile practices in regard to purity, as excusable, if not essentially necessary; and the sin of impurity is seldom, perhaps never, rebuked by the most of the public teachers of to-day; while the giant evil, with stealthy step and insatiable appetite, is sapping the very life from the people.

Nor is its ravages confined to the so-called low and degraded classes; but reaches the families of those who are termed elevated, refined, and cultured. Disease and death as surely comes to the babe that nestles beneath damask curtains, inside the tapestried wall of the palace of Wealth, as it does to the child in the hovel of Poverty. Neither nature nor the God of nature has respect of persons. And sins against purity are visited with certain and awful punishment.

Jesus says: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:28.

This is plain to those who favor purity and the exaltation of the sexual nature, and means any man or woman who looks on one of the opposite sex (no matter whom) to lust after them, is guilty of the crime of adultery.

Yet how many earnest followers of Him who uttered those words try to think they are innocent because the woman they lust after is their wife!

No human law, nor custom, nor ceremony can make lust lawful. Crimes, (adultery, as explained in the statement of Jesus, and rape, which Webster defines as "sexual intercourse with a woman against her will.") that were punishable by death, and are now considered the most heinous that can be committed, are daily taking place, and nothing is done, nothing can be done by human law, because the criminal is a husband and the poor victim his own wife.

A vile custom, upheld by ignorant and disreputable physicians, makes of the marriage ceremony a license to perpetrate indescribable villainies upon women, making her a medium for the gratification of the husband's unbridled passions. Such theory, put into practice, makes men viler than a beast and women worse than a slave. Think of the offspring of such a union, and then say you think it time for the lightning of heavenly wrath to destroy such customs and such villainy, and give room for social purity to bring about a better state of things.

Some people are afraid the children will be contam-

inated by a plain statement of the truth. This is a groundless fear. Beneath all the depravity and sin entailed upon helpless offsprings, there is in the worst child's heart a latent, divinely-implanted desire for God and original holiness. That love and purity will bring this desire into action and final triumph is certain. That loving, truthful parents are the proper persons to satisfy the natural curiosity of their children, to warn them of danger, no one can deny. If they neglect their duty in this respect they do so at the peril of their children's purity, which is more precious than life. Out from home and loving mother's protection they must, soon or later, go. Thrice happy, then, if they go fortified with the armor of truth, and know the priceless gift of purity that is in their keeping. The wiles of the impure and vile will not be able to turn them from the path of purity, but they will be enabled to lead, by the grace of God, slaves of sin to lives of usefulness.

A proper understanding of the truth of the subject in every relation, will be conducive to the promotion and advancement of social purity.

No created being in its natural, normal state has an organ or faculty that is not the gift of the All-Wise Creator. Not one which, when used in its proper sphere, it is right to despise.

On the other hand, there is not a faculty of the mind or member of the body which will not become a destructive curse when perverted from the purpose intended by the great Designer.

To consider any member of the body as unclean or to make it so by perversion is to dishonor God and sin against one's self.

Probably the most godlike gift that man has is the power to reproduce himself in his offspring. It is full of awful responsibilities. It can not be trifled with or given to the gratification of its possessor without fearful consequences. To be the author of the existence of a human being that will be called upon to test the realities of life, death, judgment, and eternity is a position that should call forth the best, the holiest, the most reverent feelings. A due appreciation of this fact will help people to maintain social purity at the cost of every sensuous thought and lustful desire.

1. Settle it that any impurity of thought, word, or action is an injury to one's self, a sin against God, against mankind, and against innocent offspring.

2. Regard the organs of reproduction as a sacred trust, to be kept as free from pollution by sinful thought or action as you would keep your eye free from dust. They are God-given faculties, to be used for a high and noble purpose.

3. True holiness is impossible while any faculty of the mind or body is contaminated by sin.

4. Shun every evil tendency, such as impure thought, impure desire, impure reading, impure talking, impure pictures, etc.

Use the kind of food that is promotive of purity and health, and that does not have a tendency to excite sexual passion.

If you would be pure, avoid alcoholic liquors, coffee, condiments, and rich but unwholesome foods. A plain,



nutritious diet is best for the health and strength, as well as for the promotion of personal and social purity. A noted doctor (Dio Lewis) declares in his excellent book on "Chastity," that "Tea and coffee are directly unfavorable to sexual cleanness. Coffee is perhaps the one above all others that taken into the human system, gives rise to ungovernable salacity." Avoid the use of condiments as much as possible; even salt, except in the smallest quantities, is injurious. Pork, sausage, goose and the like, have a tendency to make one hog-like, and gross, and of course are not helpful to social purity.

6. Keep the pores of the skin open by frequent and thorough bathing; and see that the bowels are regular and active. Good health is impossible with a disordered stomach, and if the effete matter of the system is not daily disposed of in the natural way, it is thrown into the blood, thus poisoning the entire system. And this is far from being conducive to social purity.

7. Avoid idleness, ease and luxury as you would a rattle-snake. Take exercise, and plenty of it, in the open air, and keep the mind so full of good and noble thoughts that there will be no room for impure ones.

8. With an atmosphere forty miles deep there is no valid excuse for living and sleeping in impure air. Therefore keep your houses ventilated, day and night, and let in the sunshine.

9. If you wish to have children that will honor God, bless humanity, and be a credit to you, keep yourself pure.

10. If you are married, and wish to keep the love and respect of your companion, be thoroughly modest in all your behavior. Do nothing that would cause you to lose your self-respect.

11. Sleep in separate beds.

12. Wear sensible, modest clothing, fitting comfortably, preserving the human form as God made it; and admitting of the free movement of every muscle, protecting from cold and heat.

Dr. Dio Lewis, in "Chastity," very forcibly and truthfully says:

"Eminent physiologists agree that the most precious atoms of the blood enter into the composition of the semen. If a healthy man chooses—with reference to a great physical strength and endurance, as in the pedestrian, boat-racer, or explorer, or with reference to great intellectual or moral work, as in the Apostle Paul, Sir Isaac Newton, and a thousand other instances—to refrain entirely from sexual pleasure, nature well knows what to do with those precious atoms. She finds use for them all in building up a keener brain and more vital and enduring nerves and muscles."

Beware of those books, those doctors, and those people, who teach, or tacitly sanction sexual indulgence for any purpose except the God-approved one of offspring. They doubtless mean well, some of them, but their teaching is detrimental to physical, moral and spiritual health. If their teaching is correct, then lust and prostitution and masturbation are necessities, instead of horrible crimes.

Beware of quack doctors, and medicines, and appliances. Prevention is better than cure. There is no royal road to health but in the observance of nature's laws. Have nothing to do with medical sharks, though

they attach "Rev." to their name, and advertise in religious papers. Some otherwise excellent and helpful books are not free from mercenary motives, and almost without exception they pander to the depraved lust of the people in hunting for ways and means to gratify mere sensual, animal passion. Ministers, "perfectionists," etc., are quoted and referred to. Beware of everything but absolute purity of thought, desire and intention, for "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

The author believes that the foregoing article contains needful information.

What do you think about it?

If not correct, will you kindly state wherein? What do you think would be the best method to disseminate such teaching? State if willing to have your reply published, as a whole, or in part.

It is the intention to spread this truth to 50,000,000 people. It needs to be corrected. Paper, 32 16-inch columns. 20 cents a year; 5 cents a copy; \$2.50 per 100. First issue ready about July 1, 1887.

Address, CALDWELL BROS., Publishers, Jacksonville, Illinois.

CALDWELL BROTHERS—DEAR SIR: In company with a friend I have read your circular, "Social Purity," with great satisfaction. Indeed responses of thanksgiving and praise came from our hearts at the close of each paragraph, that the truth has been revealed to your minds, and that you had the courage of your convictions and the strength to proclaim this truth. We were especially pleased by your advocacy of "pure homes," where "love, not lust, prevails." We have a right to expect that out of Christian homes, and especially the homes of teachers and preachers, shall issue healthy, noble, pure and honest men and women; and it could not and would not be otherwise if justice, love and purity reigned in these homes. "By their fruits shall ye know them." But we find on the record of our free lodging houses, our reformatories, asylums, and prisons the names of the scions of professors and teachers of Christianity. All classes and professions are represented here, as well as in society sowing "wild oats." Why should this be? How are we to account for it, unless it be that many excellent and well intentioned parents are ignorant of the laws that govern sexual life and so live in the habitual violation of the laws of chastity and continence. Whereas a knowledge of the physiology of reproduction would teach them that it is not "an inscrutable Providence" that has smitten their hearts and bowed their heads. The day has gone by when any man can take refuge in comfort of irresponsibility in the quality of his offspring. It will not do



to reason as did the old man whom George Combe cites. With great complacency he said: "Well, I beat my sons and pray for them. Then if the Lord's a mind to make vessels of wrath of them I can't help it." No, secret sins, are openly punished. If we knew ourselves we would see that God has shown consummate skill and wisdom in the construction of the house in which we live, that all its offices and functions are nicely adapted to the uses for which they are designed, and by a *legitimate* use all contribute to health, happiness, virtue, and spiritual advancement, and that we should reverently dedicate our appetites to the highest and best uses. We have held these truths sacred all our life, and for years have voiced them through the columns of THE ALPHA. But the people of our generation either reject these truths, or are exceedingly slow to accept them.

You have enunciated the true gospel of social purity, "striking at the root of the tree of evil," and not wasting time and strength and means in pruning branches and lopping off limbs, as has been the practice with so many reformers. God grant that you may reach 50,000, 000 souls. May the Divine Spirit accompany every copy with such power that *conviction* will reach the heart of each reader. We shall be proud to see our names enrolled in such a movement as you propose, and if your paper is as clear as your circular, we shall be ready to help it on. We consider the true method is education in these views and to disseminate as widely and persistently as possible. Sincerely, C. B. W.

#### DRUNKARDS SHALL HAVE NO WIFE.

At Waldeck, a German principality, a decree has issued that no license to marry will hereafter be granted any individual who is addicted to drunkenness; or, having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that every report made by the ecclesiastical, municipal and police authorities upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into the matrimonial connection is addicted to intemperance or otherwise.

This is an excellent law, and if it were established in America in connection with the disfranchisement of drunkards advocated by Mrs. Harbert, would certainly reduce the vice of intemperance to its minimum. Let us as advocates of good morals build these two columns on the foundation stone of scientific instruction and the next generation will see our nation redeemed from the evils of excessive drinking.

It has to be admitted that no art has ever debased the power of simple tones. Unless the words are corrupt or the scenery bad, or the temper of the singer vicious, music must always suggest pure and high thoughts. God has given it to men as the only perfectly sinless thing out of heaven, and has kept it in heaven for the use of those who are sinless there.

#### INTEREST ON MONEY.

Many good men are now opposing *all* rates of interest, claiming that it is unchristian and improper. The rate of interest we advocate is this: it should be sufficient to cover the cost of manufacturing money out of good linen paper, of disbursing and collecting the same; also, the cost of replacing old bills with new ones, and no more. No one would approve of the suggestion that henceforth the mails of the United States should be carried free to those who make use of the mails, and charge the expenses to the Treasury Department, and by these means impose a tax upon those who made no use of the mails. All will agree that the Post-office Department should pay its own cost.

In like manner we insist that the proposed loan office should yield an *interest* (say *return* if you prefer) sufficient to pay the cost of the money establishment. There could be no objection to the term interest when its necessity and object were thoroughly made known. Another grand result would be this: The rates of interest charged by all private money lenders would be reduced to those of the public loan office.

For a further elucidation of the subject see Edward Kellogg's Book published over forty years ago, and entitled, "A New Monetary System."

Said book will be furnished for the trifling sum of twenty-five cents.

#### A USE OF MEMORY.

Why should I think of dragging clouds,  
Of dreary, dragging clouds of gray,  
When I have seen them floating light,  
Snow mountains blazing soft and bright,  
Of flimsy feathers faint and white,  
On many a by-gone day?

Why should I think of sighing winds,  
Of sighing winds that shake the rain,  
When I've felt breezes fresh and clear  
That sing forever past my ear,  
And breaths of summer drifting near,  
O'er clover fields and grain?

Why should I think of days like this,  
Of days like this, all dark and wet,  
When I've known days so grandly bright,  
So full of freedom and delight,  
That, though all after-life were night,  
I never can forget?

People are always talking about originality, but what do they mean? As soon as we are born [Or rather conceived—Ed. ALPHA] the world begins its work upon us, and this goes on to the end. And after all what can we call our own except energy, strength, and will. If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor.—Goethe.

Happiness that doesn't make us forget others' misery is happiness indeed.—Unity.



## IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND CIRCULATE IT?

### Subscription and Advertising Rates.

#### Subscriptions:

The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

One year	\$1.00
Six months	50 cents.

#### Advertisements

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil,) first insertion one dollar; each subsequent insertion, fifty cents.

#### Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

#### PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it may be sure that it has been sent and paid for by a friend or neighbor, and that no bill will ever be presented for it.

## THE ALPHA.

VOL. XII.

JULY 1, 1887.

No. 11.

ONE more number of this paper completes the twelfth volume and the twelfth year of its life. Will there be a thirteenth volume? That is the question. It is for the friends to say. If the subscriptions which expire in August are promptly renewed and multiplied we will go on, else it must stop.

The world is not saved, neither is it happy. It would seem as though the mission of THE ALPHA had scarcely begun, but it may be that it must give place and make room for something better. Who can decide, the work is in higher and wiser hands than our. We await God's will.

A CORRESPONDENT (totally deaf) writes: "I wonder if it is known what an amount of vice is practiced in our institutions. It is a risky thing for a parent to send their deaf and blind children to these institutions, which are almost reeking with secret vice among teachers and pupils. I have a large correspondence among the blind, deaf, and hearing folks. I take many papers and magazines and keep up with the times in this big world. More of this intelligence comes to me than I would like to repeat. But I know THE ALPHA ought to be sent to many places where it is not known. Superintendents and matrons know little that is going on among the pupils, and the parents are just as blissfully ignorant."

Because of the loss of one or more of the five senses we had come to think that their misfortune had cut them off from the world's corruptions. But now that the subject is suggested, we know from heredity and prenatal influences they would be just as liable to innate vicious tendencies as others, and they dwell in ignorance as profound as the rest of the world, as to their physiological and moral responsibilities. If their parents had been wise and intelligent on these subjects, many of these unfortunates would not have suffered a deprivation of sense.—[Ed.]

A MRS. BARBER, of New York, was indicted for illegal voting in that city at the spring election, but the indictment failed. She was then brought before the State court and indicted on account of sex. This court also failed to convict her. So Mrs. Barber remains master of the situation, and so much has been gained for the cause of woman. J. H. Wilcox, with his active zeal, gave Mrs. Barber great assistance before the courts, as he also did Minnie N. Pollock, in securing her appointment as Commissioner of Deeds in that city, which assistance Miss Pollock gratefully acknowledges through the columns of the *Woman's Journal*.

THE New England Moral Reform Society celebrates its jubilee year, anniversary week, in Boston. Fifty years is a goodly time to persistently carry on rescue and reformatory work. Its original incorporators of the society have, many of them gone to their reward in "The Everlasting Place" and others have waxed old in the work, as their white hair and wan faces affirm. The organ of the society is "The Home Guardian," a very neat monthly magazine, ably published, and full of good reading, showing in all its issues that its editors have the courage of their convictions and recognize truth, purity and righteousness wherever they see it and never shrink from reprinting what suits them, accrediting the same to its proper source.

The April number contains THE ALPHA notice of Help and Hope Rooms and a very pleasant notice of THE ALPHA itself, and closes with these generous words:

"The editor asks, 'Is not this paper needed? Won't you take it and circulate it?' No one who has examined a copy of this fearless advocate of moral purity will answer the first question of the editor in the negative. We wish every one who does not now receive a copy would subscribe for and circulate it far and near. It will be a blessing to any home to receive its monthly visits."

A jubilee worth having.

C. B. W.



## TO THE GENEROUS AND SYMPATHETIC.

An unmarried woman of good family and middle life, of good education and abilities, has through continued over-exertion, developed a peculiar muscular disease, which threatens to result in complete paralysis. After many trials of many physicians she has found one of unusual skill who was treating her successfully, when her aged mother was attacked with acute rheumatism, she was obliged to suspend her treatment, which was a great disadvantage to her health. Meanwhile a woman failed who had borrowed all she had to put into a business that looked promising and left our invalid stranded, with an awful fate staring her in the face. She has in her extremity appealed to THE ALPHA editor and THE ALPHA friends for any sums they may be able to bestow upon her, until her health is restored and she is able to become self-supporting. Are there any or many that will send to this office small or large sums for the invalid's relief? If so, I will gladly receive and account for them to the donor. You can readily see why she does not give her name and address, but she greatly needs help all the same.

C. B. W.

## "THE FUTURE OF SINGLE WOMEN,"

A reprint, which we give in June and July ALPHA is a pamphlet sent by the author, Henrietta Muller, M. L. S. B., a London lady and a graduate of Gerton College. Happily she has her own fortune and the control of it, and has probably had good reasons for not marrying. She sees what the future of that large class of women may become (it always will be a large class), and lends the encouragement of her observation and experience to her sisters. The position of this class in past times has not always been enviable, especially when dependent. They have borne the stigma of "spinsters" and "old maids;" have filled often painful positions in father's, brother's and married sister's families; their labor skilfulness and usefulness often unappreciated and grudgingly compensated, and often found themselves superfluous. Is it any wonder they become bitter, moody and captious, and many, without any thought of consequences, put aside the broken idols of their hearts, the love of their youth, and marry the first bachelor or widower that's offered. Finding in her new position incompatibility as second wife and step-mother, to be spied upon and found fault with by the outside world, as well as family friends. But with cultivation, an appreciation of their own value, capacity and acquirements, they can assume an honorable independence, and possibly a name that will go down to posterity. With all their abilities actively employed and their daily bread secure they will no longer be superfluous members of society.

## SIGNS OF PROGRESS.

The growth in improvement in public sentiment as expressed within the past year by our religious press on social and moral questions is marked. They are more pronounced and radical than ever before. But the greatest encouragement comes through our medical journals and members of the medical profession, especially reformatory medical journals.

The *Pacific Record* publishing the article copied in June's ALPHA on undesired children shows strong sentiments in the right direction. There is still another article in the same journal we hope to give our readers the opportunity of seeing soon on the "Causes of Crime from a Medical Standpoint," which is also excellent. But the June number of *The Hahnemannian Monthly*, Philadelphia, containing the annual address of the President of the Pennsylvania Medical Society, Dr. Wm. Bigler, is a great joy and surprise. Dr. Bigler teaches to that body of physicians assembled the most advanced and radical doctrines of modern times, which THE ALPHA cordially indorses and reprints for its readers. The address is entitled "The Physician as a Reformer." Then *Christian Thought*, a religious paper published at Jacksonville, Ill., has taken the same stand. We publish their circular, "Social Purity," in our present number, and all our religious publications give more or less attention to the subject.

We have always said when our ministers, our physicians, and teachers would take hold of the bottom facts of our moral dilemma, our pioneer work would be done. If they press forward and do not weary in well doing, we shall soon be able to fold our weary hands; and may the time soon come is our daily prayer.

## VICTORIA'S JUBILEE.

It is a good thing to live out one's appointed time and fill a position of honor and trust for fifty years. To fill it well, no woman was ever favored with a position whose golden opportunities for great and noble deeds equalled Victoria's. Judging from some reports had at this distance it does seem as though she had not always been guided by the highest wisdom. We cannot forget her pardoning the infamous Col. Baker, who assaulted a school girl in a railroad carriage on her way home to spend her holiday vacation. He was cashiered by court-martial, deprived of his epaulettes and pay for two years, but Victoria pardoned him before his term had half expired, restored his rank and invited him to dine with her, as a reward for his crime. No pretence of contrition on his part is recorded by the English press, who is responsible for the above statement, and she the mother of daughters. What a lost opportunity to quietly behead our monster vice!!! We never heard that she



took any interest in the repeal of The Contagious Diseases Act when their monstrous injustice and infamy was revealed. But while in London we did hear a tale that filled us with wrath at her unjust discrimination against her own sex. The rank of high constable of London entitles himself and wife to an invitation to the Queen's drawing room. The high constable at that time had many years before fallen deeply in love with a young lady, but there were certain property or family reasons that made it inexpedient for them to marry, so they formed an agreement before friends that they would assume the relations of marriage without the sanction of the Church. Whether this was right or wrong, wise or unwise, is not the point I wish to make. Soon after the barrier was removed and they were regularly married, she had been an exemplary wife and mother for twenty years, when her husband was appointed to the position. At the next drawing room reception the husband was invited in due form, and the wife not recognized, thus virtually affirming that the wife was the only guilty one in the transaction, but the husband was good enough to be distinguished in the most august assembly of the British nation. Neither have we seen any sympathy manifested with the effort to control the drink habit that is sapping the nation's strength. During the moral upheaval in London two years ago, and during Mr. Stead's mock-trial, she took no further interest than to forbid the *Pall Mall Gazette* coming to her household, the Prince of Wales and the club houses following her example. Can we wonder that Alfred and Albert have distinguished themselves in debauchery with such examples of injustice before them? Another marvel that this mother could accept the gift of £75,000 as a jubilee present from three wealthy ladies to add to the millions of her income, when so many of her subjects are starving and wretched exceeds belief in a wise and generous sovereign. No, Victoria is not our ideal woman, and the want of enthusiasm shown by many of the intelligent middle and lower classes on Jubilee day, proves her not to be an idol of many of her subjects also.

#### NOT AN UNCOMMON CASE.

A gentleman who is a good personal friend of years' standing was much incensed at the reprint of the article from the *Pacific Record*, a monthly medical journal, and requests his paper to be stopped, at the same time assuring us that he was not in an unfriendly feeling toward ourself.

We replied: "You can not understand the objects and aims of the paper, nor the necessity for this work. Come and see me; you are a good enough, strong

enough, and pure enough man to talk this matter up in good faith. A clear understanding would change your feeling of antagonism."

He did not come (which was a mistake), but sent a letter, from which we make the following extract:

I could hardly mistake the objects of your paper without questioning your sincerity, which I do not, nor do I doubt that your motive is a worthy one. Perhaps the man who murdered Garfield was actuated by a *worthy* motive, as he viewed the situation, and yet the great majority of mankind were not in accord with him. I do not believe that we can make better men and women out of our sons and daughters by teaching them and familiarizing their minds with the wickedness of the world and the excuses which are common for such wickedness, and the avenues of escape from detection and public shame, with so much particularity. I do not believe that by intensifying an irrepressible conflict, where such exists between husband and wife, the offspring will be thereby improved; and respecting the wife in that connection—the greater suffering generally results to the weaker. Now, my dear friend, you and your following may continue through your ALPHA to familiarize its readers with the wicked ways of the world, the use of the dangerous instruments, but I insist you must not in future send your paper to my house. My candid judgment is that the law ought to supply your ALPHA with its Omega, in the interest of morality, and in such an event you might try a more certain remedy for the evils in question, viz: abolish God and all the apostles of divinity, and make the world over in accordance with your own one idea. Trusting that this will suffice to give a correct understanding of my views respecting your paper, and at the same time afford me the relief which I have requested, without a personal conference, I remain very sincerely yours,

It was a great mistake that you did not accept our invitation. I shall hold it open and hope you will yet repent and come. The whole tone and tenor of your letter shows how completely you misunderstand the purport of our work through THE ALPHA. No sane person could ever be fascinated or inspired to seek the results of violated law as portrayed in the article from which you quote. On the contrary, the penalty stands as an awful warning against such atrocious crimes. These penalties can not be too widely known nor too forcibly put. The names of the implements might have been omitted in THE ALPHA copy, and would have been if we had read with your eyes. We only thought of enforcing the lesson.

You have not, probably, heard the argument as often as I, "Abortion can do no harm before there is life;" "So and so, and such a one does it;" or you would realize that information on the sad results of such crime is not only useful but needed. As a correspondent says: "We men are not wicked, we are ignorant." As long as the object of marriage is sensual indulgence and not offspring, children will always be unwelcome and their quality inferior.

Your reference to Garfield's murderer, while it does not apply to me in the least, furnishes me with a very happy illustration of my position.

Guiteau's mother (according to the testimony of his sister before the court) was attacked with brain fever, and for three years was confined in a room where the sun never shone on her. But she bore two children in those three years. One, happily, died in infancy; the



other child was Charles Guiteau. "If the primal law of heredity, making of greatest importance the seeming little sins of an hour, so impossible of atonement be true." Surely if we knew what awful results would follow, who would not pause? who would sacrifice emotion and self-indulgence? What could you expect as the heritage of this unfortunate child but an unbalanced mind and an erratic brain. A friend of Guiteau's family, who came to Washington as a witness at the trial, said to us: "They will hang Guiteau." "Hang Guiteau!" we replied. "Why don't they hang his father?" "Hang his father! Why, his father is a Christian gentleman," he explained. A Christian gentleman, and guilty of the crime of begetting children by an incarcerated, half-insane woman, from the results of which the nation suffered. Had this "Christian gentleman" not been ignorant of the law of heredity and transmission, would he have committed so great a crime? There is no reasoning away the fact that these matters are in our own hands, and that such great results should follow such apparently small transgressions is God's decree. We can not help or hinder the penalty, neither will we try to "banish God or Christ or the Apostles," but we will draw nearer to them and try to find out all the wise and beneficent laws that govern our being and should guide us in the way of wisdom, whose paths are peace. It is in accordance with reason and common sense that we should study this class of laws as much as the ten on the decalogue, and make the world the better for our knowledge.

Sincerely yours,

C. B. W.

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 THE FUTURE OF SINGLE WOMEN.

F. HENRIETTA MULLER, M. L. S. B.

[Concluded from last number.]

It is often argued that statistics show a higher death-rate for the unmarried than the married, and it is concluded that married life is most conducive to health, but such statistics may be interpreted as proving nothing more than that beauty and health being attractive, well-favored persons marry sooner than ill-favored delicate ones. This difference between the married and the single is in no sense caused by, but on the contrary, precedes marriage; therefore the conclusion, in so far as it is based on these statistics, that the health of married women is greater than that of single women, is not necessarily correct.

We ought to apply to both sexes the words which Mr. Stevenson seems almost inclined to apply only to men. He says, "Marriage if comfortable is not at all heroic. It certainly narrows and damps the spirits of generous men. In marriage a man becomes slack and selfish, and undergoes a fatty degeneration of his moral being." It is not surprising then that celibacy, whatever may

be its disadvantages, should become attractive to women of a certain temperament, and that they should feel that their highest, noblest and strongest characteristics can only be developed and maintained in conditions of liberty. It is objected that their highest qualities are tenderness and motherly love, &c., that these can only be developed through marriage, and that therefore an unmarried woman is undeveloped and incomplete. This objection is based on two assumptions—first, that marriage includes the highest love; second, that marriage gives a woman complete development. We will deal with the second assumption first. It is granted that when a young woman is kept by her friends in a state of enforced idleness, of strict tyrannical tutelage, is denied all healthy interest in life, all engrossing occupation and mental activity, it is granted that wifehood and motherhood would mean for her an added interest—a certain amount of development. To her marriage would be a gain. The starvation of her life requires immediate satisfaction at whatever cost. But this is not true of the unmarried woman, who has interests and occupations of her own, and who has no personal preference for marriage.

The assumption that marriage offers to a woman the highest development is open to question. The married woman develops the special qualities of wifehood and motherhood often almost always, at the cost of her general development; in proportion as her strength, her thought, her whole life is given to the special duties of race-preservation, they are necessarily withdrawn from the general duties of humanity. Thus a married woman may grow in the direction of wife and mother while her individuality is weakened and sometimes absolutely effaced. Although marriage sometimes develops the character in both sexes, in women it may secure this special development at a greater cost of general growth than is justifiable. When we are studying the development of the character for its own sake and not for the sake of some special end, the nearest approach to a perfect character is reached by cultivating the faculties generally. If the absence of the special experiences of wife and mother are a loss to a woman, the loss may be more than compensated by the general knowledge of the world which her personal liberty places within her reach. "Aujourd'hui la femme commence à ne plus faire du mariage son seul but, et de l'amour son seul idéal."

Speaking of the new order of women, A. Dumas says: "Elle peut se passer de l'homme pour conquérir la liberté; elle commence à l'entrevoir, sans pour cela faire abandon de sa pudeur et de sa dignité; tout au contraire, en développant son intelligence, en élargissant son domaine; et la liberté qui lui viendra par le travail sera bien autrement réelle et complète que la liberté purement nominale qui lui venait par le mariage. Une fois la fortune et la liberté acquises, que leur représentera le mariage sinon une dépossession, le mari étant le chef de la communauté, et un esclavage, le femme devant obéissance au mari?" If this is true of a single woman in France much more true is it in England. Bacon says: "The most ordinary cause of a single life is liberty, especially in certain self-pleasing and humor-



ous minds, which are so sensible of every restraint, as they will go near to think their girdles and garters to be bonds and shackles."

The mental life of a single woman is free and untrammelled by any limits except such as are to her own advantage. Her difficulties in the way of development are only such as are common to all human beings. Her physical life is healthy and active, she retains her buoyancy and increases her nervous power if she knows how to take care of herself, and this lesson she is rapidly learning. The unmarried woman of to-day is a new, sturdy, and vigorous type. We find her neither the exalted ascetic nor the nerveless inactive creature of former days. She is intellectually trained and socially successful, her physique is as sound and vigorous as her mind. The world is before her in a freer, truer, and better sense than it is before any individual, male or female. Her tastes are various and refined, her opportunities for cultivating them practically unlimited. Whether it be in the direction of society, or art, or travel, or philanthropy, or public duty, or a combination of many of these, there is nothing to let or hinder her from following her own will, there are no bonds but such as bear no yoke, no restrictions but those of her own conscience and right principle. She feels that it is in no sense her duty, since it is not her choice, to devote herself to securing the happiness of some one individual, nor to add to our difficulties of over-population. From her stronghold of happiness and freedom she can help the weak and protect the poor. She is fitted to fill a place which has always stood empty in the history of the world, that of a loving and tender woman armed with official power to redress the wrongs of women and children, to stand as their representative before the nation, the creator of their rights, and the shield of their weakness; those whose nature and necessities are known only to her, and to her only because she is a woman, have found in her a guardian, an advocate, and a friend. While losing none of the fun and frolic and gayety of life, she is called by a deep religious conviction to stand face to face and hand in hand with suffering; it is her holy mission to grapple with some of the most painful problems of modern civilization.

"So may life its solemn mysteries unfold  
To eyes not shy to see them nor too bold."

A really happy woman of this type is an object of envy to many—to those who have gained something but lost freedom in marriage, to unmarried, colorless women who deny our right at once to be virtuous and happy, to those men whose past has been forever robbed of the bloom which is life's sweetest gift.

It may be asked whether the community loses when she thus studies the welfare and full development of her own nature. Those principles of self-preservation and race-preservation which underlie all communities are the necessary elements of the permanent existence of a society. When once that permanence is secured, these principles, it is found, are gradually replaced by others, the original law which pitilessly sacrificed the individual to the community is no longer needed, the community is established, and the welfare of the individual becomes first possible, then necessary, as a condition of communal health.

The relative importance of the principles of social and industrial liberty becomes reversed. In a young society, self-preservation of the whole is the primary necessity. Industrial welfare is and must be sacrificed to it; thus the aim to be reached is a maximum of social strength, and a minimum of individual freedom; but as the community grows, its self-preservation is secured, and the aim gradually changes its character, it seeks to combine the maximum of individual liberty compatible with social existence. Marriage was in early times the only or the most powerful bond that united the wandering, incoherent tendencies of peoples. It identified the interests of the individual with that of the community, and made him willing to sacrifice his own welfare for the general good. It therefore maintained a justly high place as a political institution. Now marriage is no longer the only incentive to peace and order.

A new factor has shown itself, exercising the same uniting influence—this is the social spirit or public conscience which makes self-government possible. When this stage of evolution is reached, the conditions are changed; the greater the number of persons, male or female, admitted to a share in the administration of law, the more public spirit is utilized in binding society together; every woman and every man that takes her or his share of social duty becomes a cementing element in society. When the class or sex hitherto excluded is admitted to these responsibilities, the first effect is and must be an increase of the solidarity and unity throughout the nation. Such increased solidarity is always preceded by a process of differentiation. Every individual who desires to profit by this change in the social relations has the power to do so in his own hands, more or less. Those who through the circumstances of their life are able to minimize to the utmost the interference of law or society upon their actions, are fully able to do so, while strictly maintaining their ground as members of society. Not very long ago the bonds of conventionality were so galling that such liberty was difficult to all, impossible to a woman. It appears, therefore, that those women whose temperament leads them into new paths of usefulness, who are differentiated in the direction of general activity, are in no way bringing an element of danger or disruption into the community, but, on the contrary, while extending its civil and social limits, they increase its solidarity and efficiency. The development of their own powers of public work, as distinguished from the special qualities required for race-preservation, is consistent with the definition of progress given at the commencement of this paper, and merely results from the natural selection of those who live in conditions of liberty. Jefferson says: "It is unfortunate that the efforts of mankind to secure the freedom of which they have been deprived should be accompanied with violence and even with crime." But the liberty for which women strive will be stainless. They use the weapons that nature has given them of persuasion and agitation. "Agitation is an old word with a new meaning. Sir Robert Peel, the first Englishman who felt himself its tool, defined it to be 'marshalling the conscience of a nation to mould its laws.' The means are reason and argument—no appeal to arms. Wait patiently for the



growth of public opinion. That secured, then every step taken is taken forever."

Finally, does such a life of liberty and purity tend to destroy or create feelings of tenderness and loving sympathy in a woman? To be loving and tender is a woman's nature, but love and tenderness do not reach their highest expression in the personal relations; the highest, widest and deepest love is the love which is attracted by the highest, widest and grandest object. It may express itself in passionate devotion to truth or goodness, or in that love of humanity which at once compassionates the weakness of humanity and worships its sublime possibilities.

No love needs be more tender in its dealings than that which spends itself on the helpless and unfortunate, none needs to be more deep than that which gives where no return is possible. Emerson says: "Thus we are put in training for a love which knows not sex, nor passion, nor partiality, but which seeks virtue and wisdom everywhere to the end of increasing virtue and wisdom. \* \* \* There are moments when the affections rule and absorb the man, and make his happiness dependent on a person or persons. But in health the mind is presently seen again, its overarching vault bright with galaxies of immutable lights, and the warm loves and fear which swept over us as clouds must lose their finite character and blend with God to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end."

On our own hypothesis, the unmarried woman who is modified in the direction of general activity "has interests and occupations of her own"—"she has an extended sphere of public usefulness." The causes of liberty, of purity, of temperance, education, the liberation of the slaves in America, the reform of the laws in England, the progress of liberty in Europe are to a man so many abstract political principles which he may endeavor to further from different motives, and to clothe with life as far as he can—to a woman they mean various expressions of the principle of good, and their obstruction represents to her human suffering in the concrete, which appeals to her with a keenness and urgency that takes no denial. But it is indignantly insisted that such interests as these do not bring out the lovelier side of a woman's nature. Now we are told that a mother's greatest usefulness is in securing better conditions of life to her children than would otherwise fall to their lot, and that the tie between husband and wife, or mother and child is not in its highest aspect the mere physical one, but that its highest expression is found in the continuous and tender service rendered by each to the other, and in the need that each has of the love of the other.

It certainly is a noble work to improve the condition of the lives of children, but to do this it is not necessary to marry or to be a mother. An unmarried woman is able to secure better conditions of life to a nation of children who are neglected or abandoned, by devoting herself to public duties, to furthering their education, or to enlightening the public on the laws affecting them. Their happiness and welfare become hers, their improved condition is essentially the product of her life,

as a mother a woman may benefit two or three, as a single woman she benefits thousands.

If this is the purest and holiest meaning of the love of mother and child, it is also the true meaning of that love and pity for suffering that inspires a woman to give her life for those who have no personal claim on her. If the love of the mother grows by continually rendering services to her child, the love of the woman grows by the protection she gives to the most helpless of humanity, and if the child has need of the mother has not the unprotected girl much more need of the woman's help? Just as a mother's love leads her to cherish her child, so the woman's love leads her to protect the poor girl that crosses her path, and also to bring justice and mercy to the womanhood of the world. When she throws the weight of her highest gifts, her love, her intellect, her influence, her enthusiasm on the side of the neglected and friendless, she sanctifies those gifts to the noblest purposes of which humanity is capable. The social, legal, political interests of women, children, and young girls are those that specially call for a woman's protection; in this direction will be found the new and sacred function of the *femme libre* of the future. To protect the helpless and to guard the young, to enlarge the girdle of their liberty, to lay the foundations of their security, and to build the house of their industry.

Thus, in rejecting the personal or the grosser form of love, a woman only leaves herself more free to give a larger, holier, and deeper love to those who need it most. It is abuse of language to claim that love means only sexual or parental affection; it is false to assert that because a woman feels neither sexual nor parental affection she is incapable of love.

The two-fold nature of love will be recognized in the future as it has not been in the past. The love of humanity has still to take its place as the highest of which mankind is capable. Bacon recognized its two-fold nature when he said:

"Nuptial love maketh mankind, friendly love perfecteth it."

Such a life will bring to a woman a rich harvest of happiness, in that she leaves the world a little better than she found it, and she may join in George Eliot's noble wish:

"Oh, may I join the choir invisible  
Of those immortal dead who live again,  
In minds made better by their presence, live  
In pulses stirred to generosity  
In deeds of daring rectitude,  
In thoughts sublime that pierce the night like stars,  
So to live is heaven."

CONCORD, N. H., June 11th, 1887.

EDITOR OF THE ALPHA:

Enclosed is one dollar, to keep the ball rolling. What a work! What a world! And it seems as though Great Britain and the United States led the way in the rush towards Sodom, Gomorrah, and the Bottomless Pit. Some of the late English papers make disclosures to curdle all human blood, and our own city journals parallel them at their very worst. New forms of libelism seem to be invented every year, garbed with augmented abominations. What can be done? THE ALPHA must try to answer.

Hastily, but heart-felt, heart-full,

PARKER PILLSBURY.



[From the Hahnemannian.]

## THE PHYSICIAN AS A REFORMER.

BY WM. H. BIGLER, M. D., PHILADELPHIA, PA.

Leaving out of sight altogether the question whether we are the ennobled descendants of protoplasmic slime, or the degenerate offspring of a pure and perfect pair,—whether this fair earth we inhabit is the evolved result of myriads of years of nature's struggling desire to perfect herself, or the still glorious remains of a once yet more glorious Paradise, I think it will be acknowledged by all that the present state of mankind and of the world cannot be regarded as a final perfected one. There must be some condition of both, more in accordance with all rational conceptions of perfection—the ultimate goal of all effort in nature and in man,—whether this striving be received as an evolution towards perfection, or as the effort to regain a lost condition, matters not here.

Not to mention the signs of imperfection in the earth about us, imperfections that it is man's duty to seek to remedy, as the arid plains, the barren mountains, the destructive coasts, etc., let us examine a little more in detail some of the imperfections in man himself, in his threefold nature—physical, intellectual and moral.

We find his physical nature at its best but little capable of resisting adverse conditions from without—liable to fluctuations in well-being that interfere materially with his progress in improvement. On all sides we see weakness and disease, allowed wantonly to propagate themselves, each after its kind—increasing with fearful rapidity the number of obstacles in the way of the perfection of the race. We find society called upon yearly to contribute its millions of dollars to the support of hospitals where the worse than useless offspring of worse than useless parents are *compelled*, contrary to nature's inexorable laws when left to herself, to drag out a useless and unhappy existence for a few short years.

We find laws of propriety, conventionality and fashion presenting entirely different modes of physical education for the sexes, making the strong stronger and the weak weaker, widening the difference between them and intensifying the errors of development which are themselves the results of perverted natural instincts. Man's physical nature is sought to be cultivated and developed by his dress, mode of life, liberty of action and even by a lenient code of morals, while woman's is curbed, repressed and thereby perverted. While her more favored brother is receiving his strength and building up his body by healthy hearty exercise, the girl in her intervals of study is allowed demurely to saunter around the playground, restrained by the fear of being a hoyden, from taking the exercise to which her animal spirits prompt. Her sex, her dress, "the proprieties," all forbid the romp that would help to develop her body and fit her for any lot in life that might await her. As a consequence of these restrictions we find so many women physically incapable of battling for themselves through life, and ready therefore to join themselves to any one who will relieve them of the burden of self-support. They must become mothers of offspring, whose only legacy is one of weakness and incapacity, and their influence is thus felt for harm through long generations.

By the present constitution of society and its code of morals, we find myriads of human beings passing a miserable one-sided existence, seeking by over, and consequently faulty development of the mental and moral, to suppress the demands of the physical sides of their natures. All moralizing to the contrary, such natures must be regarded as imperfect. This does not in all cases, nor even in the majority, remain a negative imperfection, where the unhappy possessors are the only sufferers, but the numerous religious and moral fanatics whose deeds of violence have sullied the pages of history, and occasionally startle readers of the present day, are but the natural product of this violence done to nature's laws.

An examination of the view that would make our bodies enemies to our advancement; enemies to be overcome and crushed by all means at our command; enemies whose negative defeat in death should be regarded as a boon to the rest of our nature, will show it to have been the direct result of a natural reaction against the licentiousness of age where the unduly developed physical organization of man had been accorded a position not intended for it in the ideal normal harmony of his threefold nature. A view natural and necessary *then*, is neither the one nor the other *now*.

From the use of the expression "three-fold nature," let me not be understood as regarding the mental and moral as two distinct somethings, superimposed as it were upon man's physical nature. The terms have reference rather to the object to which the mind of man is directed, acting through his physical brain, than to any distinct faculties or modes of action. The mind of man directed to the consideration of abstract questions or reasoning, based either directly or indirectly upon conceptions arrived at by impressions made upon his senses, is said mostly to employ his intellectual faculties, while the same mind acting in the *same way*, though perhaps through different nerve centers, upon another class of subjects—in general, conceptions of right and wrong—is said to employ his moral faculty. We might say that these last subjects of intellection are derived mediately through the intellect from sensory impressions. I would wish also to be distinctly understood as regarding the mind of man as something *more* than the result of molecular changes in the brain, as more than a *non-entirety*. The view that, apart from its instrument the brain, the mind has no independent existence, seems so thoroughly to contradict the testimony of our own consciousness, and the fact of personal identity, that it should require no refutation, certainly not for those who are willing to acknowledge *other* possible sources of knowledge than our at present known five senses. With this explanation let us examine in what the mental and moral status of man is imperfect and in need of reformation. With a full recognition of the fact that although an entity, the mind, in the present stage of existence, has no other means of manifesting its activity than through its physical instrument, the absolute truth of the hackneyed *mens sana in corpore sano* acquires a terrible significance. Where do we find the healthy body, and, consequently, where the sound mind?

But few comparatively can claim a perfectly sound physical organization, and consequently but few are in



a condition to exercise their mentality in a perfectly correct manner, and but few can have moral concepts entirely in harmony with the ideal right. We all recognize the effects of transient conditions of bodily ill-health on the complexion of our thoughts; given then not a transient, but a congenital permanent state of ill-health, an ill-developed brain, or even a faultily nourished one, and what must be the result upon the mentality and morality of its possessor? Look at our prisons, full and overflowing with so-called criminals; our insane asylums, crowded with lunatics and obliged to refuse applicants, read the records of crime that fill the pages of our daily newspapers, and say whether there is not much need of reformation. If we examine closely, we will wonder not, that there is so much crime, but that there is so little, and instead of denouncing the criminals, will condemn society, and pity the offenders. Think how millions of our fellow-mortals are handicapped in the race of life. Born of weak or diseased, or criminal parents, placed by their unpropitious fate in an environment calculated not to destroy, but to foster the congenital tendency to misdirection of what energy they possess, they are virtually powerless to resist the current of circumstances that is sweeping them on to crime. They should be objects of our deepest pity, and not detestation. We the more favored ones can form no conception of the condition of such poor mortals. Virtue untried can claim no merit. Many a thief has shown more real virtue in his unsuccessful effort to resist temptation than has the untempted judge who sentences him. With the two awful laws of heredity and environment, how shall stand be made against the constant increasing degeneracy?

Reformation of some kind is necessary, but it must be a reformation capable of dealing with the ultimate root of the evil; no superficial treatment can be of avail. The root of all evil lies in the unsound physical organization of man, the appointed means by which man's Ego enters into communication with its surroundings. In the physical nature of man, therefore, as at present constituted, we maintain lies the cause of all so-called sin and consequent diseases and misfortunes. The tendency of any departure from an ideal normal condition is to cause a *misdirection* of energy—or rather more closely defined—the *exertion of an energy not suited to, not in harmony with* the existing conditions. This constitutes an error, a fault, an immorality, a sin. But according to the law of the persistence of force, and the law that force is manifested in the direction of least resistance, we have these errors, etc., either checked or fostered by the environment. If we would benefit mankind these two, heredity and environment, then, must be regarded as the main factors in the problem to be solved.

He, therefore, who would be a reformer must recognize this as the basis of his efforts, and in order to attain the highest usefulness must be in a position to know the evil and to be able to direct his efforts to its prevention and not only to its cure. What class of men can be better qualified by their profession to answer these requirements than the physician?

By physician I do not mean a commercial prescriber of medicines—one who estimates his result by their effect on his bank account—who values his services

according to what they will bring—who regards his profession as a business a little higher socially than a mechanical trade, or the public only as his customers. To such a one the subjects above referred to are a sealed book, of which he sees the cover and binding only, the contents of which, however, remain unknown and of no interest to him. The physician who is qualified to be a reformer, better qualified than any other man, is one who has, I will not say *adopted* his calling, but has remained in it with a full appreciation of what it may and ought to include. Few, if any, in taking up this profession have any conception of its highest duties and responsibilities. They adopt it as they would any other—it is less objectionable than others—their way to speedy advancement seems easier here than elsewhere—or they have a peculiar taste for one or the other of the studies or pursuits which, to their mind, represents the study of medicine. It can hardly be otherwise, for the majority enter the profession at an age when their views of life in general, and its duties are extremely vague and immature. But a time comes to every one, but the obtuse and dullard, when his eyes are opened and he sees the immense power of good and evil that is put within his reach. He becomes for a time to himself something more than a mere tradesman—trading, it is true, in health and life—but trading none the less for bare gain—for “filthy lucre.” If now he awakens to a true sense of his responsibilities he still continues to practice his calling, he can do so only under one or two conditions; either he will quiet his conscience and say, Who hath made me my brother's keeper? or will assume his burden of responsibility with a full realization of its weight and his own insufficiency, but with a determination to work while the power is in him in all ways as a true physician to body and mind; to seek to lessen the misery about him and to prevent all avoidable causes of disease, sin, and distress, and to fight the wrong wherever he finds it.

Who so well as he can realize the misery in the world and its invariable connection with wrong living either in the present or the past? Who so able and willing to recognize the physical basis of wrong actions and, while condemning the sin, to pity the sinner? Who so well qualified as he to have sympathy with suffering of body and mind, and to hold out a helping hand when and where it is most needed? What he says will be heeded; his words will have weight as coming with authority from one who is supposed to know the force of all temptations, and who has no motive in giving his advice but the desire to benefit. The clergyman, be he ever so lenient and gentle, comes always with a message from above, from an ultra-human source. He is viewed with suspicion by most; by some is supposed, in virtue of his office, to be removed far above temptation, and therefore above sympathy with the tempted and fallen; by others is regarded as a hireling, paid to talk as he does, and no better than others. It is rare, except in *extremis*, that he is allowed to look as deeply into the hearts of his fellowmen as is the sympathetic physician. He is shown into the parlor—the latter into the living-room of man's nature.

[To be continued.]



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